

The THOREAU SOCIETY BULLETIN

If this paragraph is marked with red, your membership in the Thoreau Society expires with this issue. Annual membership is \$2.00; Life membership, \$50.00. You may renew for any number of years at the same time. Fees should be sent to Walter Harding, State University College, Geneseo, New York 14454.

BULLETIN 103

SPRING, 1968

THE ANNUAL MEETING

The 1968 annual meeting of the Thoreau Society will be held on Saturday, July 13, in the First Parish Church in Concord, Mass. A coffee hour will begin at 9:30 a.m. The business meeting will begin at 10:20 and will be followed by the president's address, "West of Walden," by Reginald L. Cook, and by Hal Borland, speaking on "Lost Birthright."

A luncheon will be served at 12:30. Tickets are \$2.25. Reservations must be accompanied by a check made out to The Thoreau Society and mailed to Mrs. Gladys Hosmer, 22 Elm Street, Concord, Mass. 01742. Deadline for reservations, Tuesday, July 9.

At 1:15 there will be a question bee with an opportunity for members to ask experts present questions pertaining to Thoreau.

At 2:00 there will be opportunities to tour Concord gardens under the leadership of Mrs. Edmund Fenn, tour Sleepy Hollow Cemetery with Robert F. Needham, or visit special Thoreau exhibits at the Concord Free Public Library and the Thoreau Lyceum.

At 4:00 a new plaque, donated by Samuel Wellman, marking the site of Thoreau's cairn at Walden Pond will be unveiled.

At 5:00 the entries in the kodachrome contest will be judged by audience ballot at the First Parish.

At 6:00 a box supper will be served at the Thoreau Lyceum on Belknap Street. Reservations accompanied by check for \$1.50 per person should be sent to Mrs. Anne McGrath, Thoreau Lyceum, Belknap St., Concord, Mass. 01742, in advance.

At 8:00, the evening program at the First Parish will consist of an illustrated lecture "A Walk with Thoreau" by Mrs. Edmund Fenn, an announcement and showing of the winners of the Kodachrome contest, and the installation of the new president.

1968 NOMINATIONS . . .

The nominating committee (John Broderick, chairman; G. Russell Ready, and Mrs. Caleb Wheeler) will present the following slate at the annual meeting: President: Henry Beetle Hough; President-elect, Charles R. Anderson; Vice-president, Robert Needham; Secretary-treasurer, Walter Harding. The committee has not yet made nominations for the executive committee. Nominations may also be made from the floor at the annual meeting.

KODACHROME CONTEST . . .

See Bulletin 102 (Winter, 1968) for rules of the kodachrome contest. Entries are limited to four 35-mm. slides submitted to Robert F. Needham,

11 Walden Terrace, Concord, Mass., 01742, before June 1, 1968. Entries will be returned if accompanied by return postage.

WALL STREET JOURNAL



"Thoreau sure had all the answers, don't you think?"

Reprinted, with permission from the Wall Street Journal of Aug. 31, 1967.

THOREAU AND CHAUCER'S DREAM by Richard Tuerk

In the "Thursday" chapter of his Week, Thoreau quotes from a poem that he calls "Dream" by Chaucer, and it is so attributed in the indexes of quotations in both the Walden and the Harding Rinehart Edition. Actually, the poem is entitled "Isle of Ladies," according to Eleanor Prescott Hammond's Chaucer: A Bibliographical Manual. The author is unknown. Thoreau probably ascribes it to Chaucer because Chalmers does in Vol. I of his English Poets; he entitles it "Chaucer's Dream," with a headnote explaining that this poem is really "Chaucer's Dream" while the other poem by that name is really "The Book of the Duchess." The headnote concludes: "there is no ground for doubting the authenticity of the poem" (p. 378). However, as Hammond points out, there is not only ground for doubting its authenticity, but also as far as modern scholars can tell, it really is not by Chaucer.

University of California: Riverside

James G. Vickers (Mountain Home, Tenn.) suggests that favorite quotations from Thoreau be included in the bulletin. If you have any to suggest, send them along and we will print **them** as there is the space.

SENSUOUSNESS IN THOREAU'S APPROACH TO NATURE "Conclusion"

(The concluding chapter from a thesis submitted to the Faculty of Graduate Studies in Partial Fulfilment of the Requirements for the Degree of Master of Arts in the Department of English, University of Saskatchewan.) by Victor Carl Friesen

Thoreau's dictum is "Employ your senses." (VIII, 251) According to his contemporaries he already senses with an animal's keenness. To this keenness he adds a striving ever to perceive natural phenomena as if for the first time--examining them in many ways, at many times, from many locations. He wants to be attuned to each sight, sound, scent, flavour, and touch of nature. He holds that the extent to which his senses are stimulated is a measurement of his health. Therefore he reverences wildness, a condition dependent on sound physical senses.

Sensuousness is basic to his economic position. Thoreau wishes to live simply--doing not with less but doing without inessentials. He saves on one level of life so that on another he can have more time and opportunity to feed his senses: he makes the most of each simple task. In order to live as sensuously (or as fully) as possible, he can tolerate no 'middlemen' in the processes of living. For him life is sweetest when he obtains his necessities directly from nature. By so doing, he is not required to exchange an "amount of what he will call life" (II, 34) for these necessities.

Sensuousness is reflected in Thoreau's prose style whether this style includes the profuse strain or the succinct phrase, for he wishes to communicate those parts of his life which he would gladly re-sense. Writing, he maintains, is an act of the whole man; it must come out of a full experience. Always he strives for the concrete expression, expression which shows his Yankee down-to-earthness. By appealing directly to our physical senses, he is able to make us perceive what to him is the essence of natural phenomena.

Thoreau's sensuousness becomes a hindrance to following any scientific bent. Although his studies of fish and of the succession of forest trees are still cited in scientific journals, he nonetheless lacks the objectivity of a scientist. Thoreau is chiefly concerned with nature as it affects him. He experiences the same joy in function as do the animals he observes; he feels an empathy with the phenomena of nature. The measurements which he takes of these phenomena are something of a caress.

The moments of Thoreau's most intense relationship to nature may be termed mystical. Sometimes he seems to enter a trance-like state through an immersion in sensations. But usually his mysticism takes the

form of an intensified awareness, a super-sensuousness: his crystalline senses seem to penetrate through the distinguishing characteristics among natural phenomena to the underlying kinship and unity in the universe.

Thoreau's sensuousness may indeed account for much of what is the essential Thoreau.

JOHN SHEPARD KEYES ON THOREAU. . . .

Among the unpublished treasures in the C. Waller Barrett Collection in the Alderman Library of the University of Virginia is a letter from John Shepard Keyes to F. H. Underwood about Thoreau. Keyes (1821-1910), it will be remembered, was Thoreau's contemporary in Concord and one of the leading citizens of the town. Francis H. Underwood (1825-1894) originated the plan for establishing the Atlantic Monthly in the 1850's, persuaded Thoreau to contribute an early manuscript, later authored biographies of several American men of letters and edited anthologies. In his last years he was in charge of the American consulate first at Glasgow and then at Edinburgh. Which of Underwood's numerous literary activities occasioned his inquiry to Keyes is not known. Keyes' reply, as is so often true with recollections of one's earlier years, is not always factually accurate, but it does give us an opportunity to see Thoreau through the eyes of one of his contemporaries...WH/

Concord Mass. Nov. 15th 1886

My Dear Sir

I have your letter of the 4th instant, and hasten to answer as well as I can all your conundrums. Thoreau was wholly a Concordian. He was not a remarkable boy in any way only a decent scholar in our lower Schools, and fitted for college, Harvard then requiring but little, by a year or two in the Academy here. His father a poor dull inefficient man, always in debt, his Mother a proud ambitious woman who insisted on having Henry Educated, and worked hard to accomplish it. In college he had no particular prominence for anything, was rather clownish and a butt for the jokes of the livelier fellows. I remember spending the three days before his commencement in his room with him (while being examined for admission in 1837) and being greatly amused at the fun and chaff of his classmates, who came to see him. He came back to Concord & with his brother opened a private school, and the boys made much fun of him. A picture of a booby in an almshouse that year, resembled him so much that it was cut out, and shown round among his scholars as a likeness! and it did resemble him more than most caricatures. His school was not a success after his brother's death, and he gave it up and became a follower of Mr. Emerson who procured him a situation as tutor in Judge Emerson's family in N.Y. and after that in his own family where he lived several years. During this time, he was much with Mr. E. caught his tones, manner, accent, and expression as well as ideas and opinions till all who knew both were amused and exasperated at the close imitation. Then he began his Walden life and eked out his scanty fare in the woods by many a good meal at Mr. Emerson's or his mother's or Aunt's in the village. He affected or became very odd in his ways and his views, resisted taxation, because of the pro-slavery constitution of the U.S.! gave up voting & refusing to pay his poll tax of \$2.00 was committed to jail here

by the collector, and released after a short detention by the payment of the tax by Mr. Sam Hoar the Judge's father, and of sympathy for the family who were neighbours--Alcott went through the same experience about the same time as it had become a part of their creed to defy the law. Thoreau occasionally lectured before the Lyceum here, before he printed anything, and the queer mixture of sense & nonsense he got off in his Emersonian style created much more laughter than applause in his audiences. His life outdoors in the woods or the river was mostly solitary, occasionally in the company of Channing, the poet, & rarely with Hawthorne or Emerson or some of the cranks. Emerson's fame drew to Concord and in this way he lived on, sometimes doing a job of surveying and plotting the lands of the farmers, when he wanted money; and doing this work with great care and accuracy, till his books were published, and he began to be read and talked about. His later years were spent in his own family home, where by the aid of his Aunts, who had some property the circumstances were more prosperous. During his last years, his health failed and he became more of a recluse from outside than ever before. One of his last public appearances was at the meeting of the citizens of Concord to hold funeral exercises on the day of the Execution of John Brown and was characteristic. It had been arranged that all who took part should read suitable selections from books, not trust to their own expression of indignation lest in the intense excitement of the occasion language might be used that would make trouble; Mr. Emerson, Mr. Alcott, the minister & others all conformed to the agreement but Thoreau made a long speech of his own ideas and opinions! As to my impressions of him as a man, he has been called the poet naturalist without much claim to either title. He was Indian like in his observations, not scientific, and his poetry was more bookish than original, except in the metre. He was a very quiet shy reserved boy, and as a man showed the same traits in his intercourse with others, reserving his egotism and conceit for his journal and his books. If you have read his "Summer" and "Early Spring" you have seen this, and his play on words or punning it would be called in conversation, which are marked characteristics of his style. He was not a mere intellectual machine but in his young manhood had a love affair of which you will see many traces in his journal from 1840 to 42 or 3. It amounted to nothing, except that not being reciprocated it perhaps tended to make him more recluse and unsociable. In these years, he was very agreeable and interesting to the children of Mr. Emerson, who loved him dearly & to this day have great affection for his memory. Later on he ceased to show this affectionate side of his character, though he could always interest and amuse the boys of the village by his power of observation of natural objects, when they met him in his walks. "Nature" one good lady said to him "you always talk about Nature, as if she was your mother-in-law!"

In person he was about the average size rather above than below medium height, "active spare and wiry" never well dressed in his manhood, always suggesting in his looks something of the hermit, very light blue almost gray eyes, "swarthy complexion and an inscrutable expression." I agree with you that he "never gave a warm grasp of the hand," to any acquaintances nor perhaps to his friends in his later years for he was very undemonstrative, but he did have some tenderness in his eyes," and a warm smile to those he loved and liked, while he could be very cold and forbidding to those who did not he thought

appreciate him and his opinions. Until his health began to fail, he was clean-shaved, after that he let his beard grow, a tawny [word] full one, that with the whim that possessed him, of never blacking his boots, gave him an uncouth uncivilized look. He had a rather full mouth and lips that retained a youthful almost lisping appearance, till hidden by his beard, and a pleasant agreeable voice in conversation, a dry wit, and many quips in his familiar talk. As said before he had few intimates. He could talk much with a good listener but was silent under any discussion or disagreement, and was never convinced by any argument. He had unbounded faith in himself, but was without ambition, and independent of all social or political considerations. His philosophy of life was that of an educated Indian; to read Plato in his wigwam, visit the college library when not hunting and fishing, and have all the learning and civilization of the past ages, ready at hand when he cared to seek them, to pay no taxes, walk where he chose without regard to fences or paths, but carefully survey and accurately measure each man's land who would pay him for it, attend no church or school, but preach himself when invited and secured listeners--

If you have Haskin's "R.W. Emerson and his Maternal Ancestors" recently printed you will find on pages 48 & 9 an account of Thoreau by a classmate, and you have of course Lowell's "Fable for Critics," and "Study Window" to say nothing of F. B. Sanborn's "Life of Thoreau,"!!! As Mr. Emerson says, "Great Geniuses have the shortest biographies. Their cousins can tell you nothing about them." If this is not also true of small or no geniuses Thoreau must have been a great one, for though no cousin I cannot tell you more about him than I've already said. I read him daily in 'Early Spring' & 'Summer' and hope to soon in both autumn & winter, but would like to edit his books & print the facts in one volume & the opinions in another, though fear the last would not be much read. I fear you may not care to read all I have written so cursorily and without much care except to give my opinion you so kindly ask for, for as you may have guessed, I am not so frequently asked for it in literary matters as not to be pleased and gratified at the compliment implied. I am glad too that you have not forgotten an old friend in your new and far off home, and that you are gaining health & strength in your new duties. I send you herewith our latest "Concord Celebration" which may give you a side light on the town of your three authors, and in which Judge Hoar & Lowell both allude to them.--If you do not care for it, after looking it over perhaps some Scottish library might keep it as memorial of the New English civilization of which they know so little. I forgot to add one characteristic fact about Thoreau. As a boy and in college he was always called David Henry, and so signed his name. About the time he began to print, he changed it to Henry D. why I never heard.

You may think my view of him "Philistine," for I confess to something of that in me,--but as you have the other side in the 'life' and 'cult' of him, your picture may be the truer for the shadows.

Hoping it will be of service and regretting not having time before the mail, to copy this first draft, and wishing not to be quoted when you print,

I am very truly yours

John S. Keyes

Mr. F. H. Underwood

U.S. Consul

Glasgow.

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A PROFILE: ESTHER HOWE ANDERSON by Mary R. Fenn

One of the Thoreau Society's most valuable members since its beginning is Esther Howe Anderson. A direct descendant of Concord's oldest families, the Wheelers, the Brighams, and of the Howes, one time owners of the famous Wayside Inn in Sudbury, Mrs. Anderson has lived most of her life in Nine Acre Corner. Her father, Frank Wheeler, was a successful and respected farmer whose great comfortable house, surrounded by well kept barns and fertile fields, looked across the meadows to the river. With six daughters in the family, the inside help, and the farm hands, the Wheeler farm was almost a community in itself. A more ideal setting for raising a family can hardly be imagined, and the Wheeler girls were early indoctrinated with a love of animals, of the natural world about them, of Concord's history, as well as crops, and flowers and the herbs which Esther has raised and used all of her life. Even after her marriage, following her graduation from Bradford Academy, Esther stayed on at the farm, raising her own three children there. Now that her family has grown, and she is alone, Esther has built herself a smaller house in the woods nearby, but her son David, with his young family, has moved back to the old farm to carry on the family tradition.

For many years, Esther roamed through the woods and fields of Concord, on horseback, on foot, even on snowshoes, coming to know the wild flowers, the wood animals and the countryside of her native town. She has never lost her zest for discovery, and is today often met walking through the woods or along the river accompanied by her gentle St. Bernard, Abbey, or by some of her many grandchildren who are learning a love of nature, too.

Esther has kept a scrapbook for many years, in which she has placed articles about the Society's activities, bits of nature information, or clippings about Thoreau. She gathered great sheaves of wild flowers to add a touch of beauty and interest at the annual meetings. The first photographer of Thoreau sites who accompanied colored slides with excerpts from the journals, she became well known as a popular lecturer. Her collection of slides of places in Concord which have unfortunately been spoiled by the encroachment of the city is extremely valuable today for its authentic documentation. Other enthusiasms include Cape Cod which she has visited for years with interest and affection, tracing Thoreau's visits there; and the study of Ireland sparked by stories told by her grandmother, nurtured as a hobby while she was confined to the house by family illness, and at last brought into fruition by a trip abroad.

Those of us who are privileged to know Esther are constantly amazed by her store of information and her enthusiasm. Whether we find her rambling along the bay looking for pink cardinal flowers, making thistle balls, watching sundogs in a winter sky, or following along the great ledge looking for the slippery elm Thoreau discovered there, we are grateful that our lives have been touched and enlarged by hers.

WHAT DO YOU KNOW ABOUT HENRY THOREAU?

by Gilbert Byron

Questions

1. Henry's boyhood nickname?
2. His teacher at Concord Academy?
3. Thoreau dropped out of this professor's class at Harvard?
4. Emerson's essay from which Thoreau took many ideas?
5. Title of Thoreau's first published poem?
6. Educational device that Henry used on only one occasion?
7. Thoreau's favorite walking companion?
8. After she was drowned, Henry searched the beach for her body?
9. Magazine that carried his early writing?
10. Thoreau reported it first to bloom in Concord's spring?
11. Henry sometimes combined lecturing with this work?
12. She rejected Thoreau's marriage proposal?
13. On most of his walks, Henry carried one?
14. He called Thoreau, "half college graduate and half Algonquin."
15. Henry reported it was "our handsomest evergreen?"
16. She proposed marriage to Thoreau in a letter?
17. Henry never saw this bird in New England?
18. He taught Thoreau how to survive in the Maine wilderness?
19. Henry "fell in love" with this tree?
20. Thoreau's eccentric uncle could out-wrestle any man in Concord?
21. Its song heralds spring in Concord?
22. Subject of Thoreau's most successful lecture?
23. Henry wrote that this tree was as immortal as he?
24. In his old age, he remembered Thoreau as his best friend?
25. Title of Henry's poem read at his funeral?

Answers

- () 1. "Sic Vita"
- () 2. Ferule
- () 3. Pipsissewa
- () 4. The Dial
- () 5. Oliver Wendell Holmes
- () 6. "Plea for Captain John Brown"
- () 7. Judge
- () 8. Sophia Foord
- () 9. Bluebird
- () 10. Charles Dunbar
- () 11. Umbrella
- () 12. Cardinal
- () 13. Scrub oak
- () 14. Pine
- () 15. Ellen Sewall
- () 16. Ralph Waldo Emerson
- () 17. Phineas Allen
- () 18. William Ellery Channing
- () 19. "Symphathy"
- () 20. Skunk cabbage
- () 21. "Nature"
- () 22. Joe Polis
- () 23. Henry Wadsworth Longfellow
- () 24. Margaret Fuller
- () 25. Surveying

Correct column of Answers reads: 7, 17, 23, 21, 19, 2, 18, 24, 4, 20, 25, 15, 11, 5, 3, 8, 12, 22, 13, 10, 9, 6, 14, 16, 1.

"THE HOUND, BAY-HORSE, AND TURTLE DOVE"

by Arthur Volkman

When Ralph Waldo Emerson wrote his biographical sketch of Henry David Thoreau in the August 1862

issue of the Atlantic Monthly, he quoted from Walden what he chose to call "Thoreau's mythical record of his disappointments." These were embodied in Thoreau's remarks that "I long ago lost a hound, a bay horse and a turtle-dove, and am still on their trail. Many are the travellers I have spoken concerning them describing their tracks, and what calls they answered to. I have met one or two who had heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud; and they seemed as anxious to recover them as if they had lost them themselves." On which Emerson commented: "His riddles were worth the reading, and I confide that if at any time I do not understand the expression, it is yet just."

Nonetheless Emerson did not let the subject drop there for Walter Harding, in the "Notes," of The Variorum Walden (New York, 1962, p. 271), states that Vivian Hopkins in Spire of Form (Cambridge 1951, p. 243n), "...tells us that, 'In a late manuscript fragment, Notes on Thoreau, Emerson records Thoreau's own statement from his journal, 1840, on 'the hound': 'A good book will not be dropped by its author but thrown up. It will be so long a promise that he will not overtake it soon. He will have slipped a leash of a fleet hound.' Emerson adds: 'The bay horse might be such a command of property as he desired, and the turtle-dove might be the wife of his dream.'"

In addition to the preceding, Harding in the same "Notes," cites a number of other conjectures to what Emerson called one of "Thoreau's riddles." As a matter of fact, Harding's notes on this particular passage in The Variorum are the most extensive of any, and ends with the conclusion that "...it should be pointed out that there is no unanimity on interpretation of these symbols and the individual critic is left free to interpret as he wishes."

Like many other readers, I have pondered over Thoreau's enigmatic account of his losses, and as a result I have come to the conclusion that Emerson solved the riddle in the same biographical sketch when he wrote at the end, "...wherever there is knowledge [truth], wherever there is virtue [goodness], wherever there is beauty, he will find a home." In other words, I believe that Thoreau's fancied loss and subsequent search was for what have been termed the Eternal Verities--Truth, Goodness, and Beauty. This after a careful study of the various other interpretations put on Thoreau's symbols by scholars (and others), quoted by Harding in the "Notes," of The Variorum Walden. In short, it is unlikely Thoreau had in mind any persons, animals, places or things, etc., when he wrote these cryptic sentences, but rather the intangibles of the Eternal Verities.

The Eternal Verities, it must be remembered were what most of the Transcendentalists (including Thoreau) were constantly seeking, and it is my belief Thoreau imaged them when he penned the "expression" under consideration. The fact that Thoreau had "met one or two," that were ostensibly pursuing a similar search, appears to lend credence to the latter thought. I am, of course, considering the Eternal Verities collectively, and not attempting to break them down individually, that is, representing the Hound as Truth, the horse as Goodness, or the Turtle-dove as Beauty. By and large I think any one of these symbols can be used as representative of any one or other of the components comprising the Eternal Verities.

Harding in A Thoreau Handbook (New York, 1959, p. 155) writes: "The search (italics mine) for beauty was one of the primary motivations in Thoreau's life. It is impossible to read at any length in any of his writings without becoming aware of that fact.

Beauty, along with goodness and truth, was one of the members of the trinity he substituted for the orthodox Christian-Trinity...." Many abstracts from Walden and the Journals could be quoted to corroborate Harding's assertion.

However, I cannot resist quoting one selection (that may or may not be pertinent to my thesis), from the chapter on "The Bean Field," in Walden: "This further experience also I gained. I said to myself, I will not plant beans and corn with so much industry another summer, but such seeds, if the seed is not lost (italics mine), as sincerity, truth, simplicity, faith, innocence, and the like, and see if they will not grow in this soil, even with less toil and manurance, and sustain me, for surely it has not been exhausted in these crops...."

And finally this poem from the Journal, June 14, 1838:

Truth-Goodness-Beauty-those celestial thrins,
Continually are born, e'en now the Universe,
With thousand throats-and eke with greener
smiles,
Its joy confesses at their recent birth.

"Who is Thoreau? His bearded face appears on this postage stamp, also his last name." Robert M. Boltwood asked this question of forty-one adults enrolled in his evening business-writing courses at two metropolitan Detroit universities. Each person studied the stamp at close range and wrote his answer. During the day these people are secretaries, supervisors, management trainees, engineers, city officials, salesmen. Some have college degrees.

Mr. Boltwood has told us how the class identified the man on the stamp.



Sixty per cent wrote: "Don't know." Others guessed: "French historian"; "possibly a god" (name spelled "Thoro" by that one); "possibly an artist or painter or LSD user"; "prehistoric man." Some gambled on author, poet, or philosopher. Some gave Thoreau a first name: Claude, Robert, Gordon.

Four persons out of forty-one identified Thoreau. One correct answer went this way: "Was an author of American literature, he lived in Mass. in the eighteenth century by a body of water known as Walden's Pond. His writings were very popular and his quotations are being used today."

Reprinted with the permission of the author and the publisher from Jerome Beatty's "Trade Winds" column in the Saturday Review for February 3, 1968.

New life members of the Thoreau Society are Mrs. Robert Chellis of Wellesley Hills, Mass., and John Cage of Stony Point, New York. Life membership is fifty dollars; annual membership, two dollars.

Senator Everett Dirksen of Illinois, in a recent interview in BOOK WORLD for March 3, 1968, listed Thoreau among his favorite authors and sources for quotations in his speeches.



"There's old Begley—still marching to a different drummer."

Drawing by Richter; c 1967 The New Yorker Magazine, Inc. Reprinted from The New Yorker for June 10, 1967

THOREAU AND THE COCKLES OF CAPE COD by James Carlton

In the chapter "The Beach Again" in Cape Cod appears the following paragraph, when Thoreau is speaking of the invertebrates and plants of the beach:

Cockles, or Cuckoos (Natica heros), and their remarkable nidus, called "sand-circle," looking like the top of a stone jug without the stopple, and broken on one side, or like a flaring dickey made of sandpaper.

Perhaps readers have wondered what the "cockles" or the "nidus" are. The name Natica heros is now, more properly, according to taxonomists, Lunatia heros Say. The common name "cockles" is now usually reserved for various species of clams (bivalves), and the Natica, or Lunatia, is now known as the "Common Northern Moon-Shell," or just plain Moon Shell. It is a snail (uni-valve), about two to four inches in length.

The nidus is the Latin for nest, which suggests that Thoreau realized that the "sand-circle" was a receptacle for the eggs of the snail. The object is actually a protective ring, or a wide, circular ribbon of sand, now referred to as a "sand-collar" rather than a "sand-circle." The collar is formed by a secretion of mucus, or glue-like material, from the snail, which cements sand grains to form the collar. As a further note, the species is a very common one, found intertidally in the New England area.

DID THOREAU INVENT THE TERM "CIVIL DISOBEDIENCE"?

Thoreau is popularly credited with coining the term "civil disobedience," but is the popular attribution correct? When Thoreau delivered the lec-

ture that we now know by that name, he titled it "The Relation of the Individual to the State." When it first appeared in print, in Aesthetic Papers in 1849, it was titled "Resistance to Civil Government." It did not receive the title "Civil Disobedience" until it was first published in book form in A Yankee in Canada in 1866, four years after Thoreau's death. Although it is very possible and, in fact, quite likely that Thoreau himself made the title change, probably some time in the year before his death when he was preparing many of his unpublished and uncollected articles for book publication, we cannot be absolutely certain of the fact, for it is conceivable that the publisher could have given it the new title. The phrase itself incidentally appears nowhere in the essay itself.

Another question also arises: even if it can be proven that Thoreau himself gave the essay that title, did he originate the phrase? As Edward Madden's new book (reviewed in the bibliography section of this bulletin) indicates, the idea of civil disobedience

was widely discussed during Thoreau's day. But so far I have been unable to find an example of the use of the phrase "civil disobedience" prior to the publication of A Yankee in Canada in 1866. I would be most interested if anyone could find such an example of prior publication of the phrase that would thus prove that Thoreau did not coin it.—Walter Harding.

NOTES AND QUERIES

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Thoreau Society members, if they identify themselves as such, may get a special discount price of \$8.00 on the new Donald Miller Thoreau medal described in the last bulletin, by ordering it from The Society of Medalists, 325 East 45th St., NYC 10017.

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